THE PACIFIC

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Pac Theo Sem
Reading Room

SKY AND SEA.

I have found something in the sky and sea
  Like to a mystic message partly heard,
  That speaks to me when all my soul is stirred
By some far hope that lays its hands on me.
When for a wider scope my heart makes plea,,
  And frets at life like an imprisoned bird,
  There comes from star and wave a soothing word—
The healing touch of earth's immensity.
As to our childhood's eyes all heaven lay
  Just where the sea flowed through the Western gate,
  So for our life-dimmed sight some larger fate
Gleams through the vista of the dying day:
  It is God's word to us that soon or late,
Where the heart leads the feet shall find a way.

—Percy C. Ainsworth.

THE PACIFIC

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SHOULD PRIVATE INDUSTRY BE SUPPLANTED OR SHOULD IT BE SUPPLEMENTED?

There has been for several years a prevalent feeling in this and other countries that the outlook for the average man is not what it should be. The thought is that the wealth that is annually produced is not equitably distributed; that it is going too much into the pockets of a few, to the detriment of the many. Such at present is the unrest and agitation that, in the pressure everywhere brought to bear, changes are being made in our industrial system, and the hour has arrived when in the minds of not a few of the most thoughtful great changes are imminent. We are facing the question, Is private industry to be supplanted, or is it to be supplemented? Almost without exception the judgment is that if the capitalistic system is not to give way to the collectivist in the near future, it must be so modified or supplemented as to give labor a larger share in that which it produces.

History shows, it is true, that the present regime has all the while been giving more to the masses; that the standard of living has risen constantly, and that countless thousands have such comforts of life now as only the favored or privileged few had a half century ago. Mr. D. A. Wells declares that the very outcasts of England are better provided for today than were multitudes of the laboring men sixty years ago.

McMaster, in his "History of the People of the United States," describes the conditions of the workingman in the years close following the independence of the colonies, and says that on such a pittance as he received it was only by the practise of the strictest economy that a mechanic kept his family from starvation and himself from the debtor's jail.

But the question is not whether labor is worse off or better off than formerly. It is one of relative values and conditions. There is good reason for the belief that the workingman is living in better conditions than he lived in a quarter of a century ago; and even the foreigners who exist in our Eastern cities and factory towns in poverty and squalor are living far better than they lived in their native lands.

But neither they nor the humane, thoughtful people of the nation are content that they should so live if as laborers they are used for the piling up of wealth for the men who employ them. The demand of the times is for a just distribution of the profits of labor and capital—and thus, for a larger, richer, freer, more reasonable life for all.

How shall it be secured? Undoubtedly some of the evils in industry are to be remedied by municipal, state, or government ownership and operation of public utilities to some extent, and by such regulation of corporations as the government now gives the railroads under the interstate commerce act, and some of the states the public service corporations, by such public utilities' boards as the one now existent in California. But this will be at the best only reaching to a part of the trouble. There must not be lost sight of the fact that throughout most of our industries the question of a just and sufficient wage will remain and almost continually will be up for readjustment and settlement. There is among our people an ever-increasing number who are declaring that the solution will be found only in socialism. It seems to the present writer that the solution lies at the present time not in socialism, but in part at least in the adoption of a system of co-operation which will give to the workingman a larger share in that which he produces. Accordingly we hail every satisfactory profit-sharing industry and every wise movement on the part of workingmen to unite and operate for themsselves any line of business or manufacturing. We believe that if the workingmen of this country were to go about it now and push determinedly and wisely to that end they could in the next quarter of a century own many of the great industries of the nation; and then the profits in those industries would go to the many instead of as now to the few.

Dr. Samuel G. Smith, of the department of sociology of the University of Minnesota, says in his book on "The Industrial Conflict": "In England in three years of plenty in the seventies, wages were increased annually $200,000,000. That made $600,000,000 for three years; but $600,000,000 was just the amount of gold in circulation in Great Britain at that time. Did the workingmen by a common impulse, fired by a great ambition, save that $200,000,000 a year? Did they change the savings into gold? Did they control the banks and dictate terms to the financiers? Did they throttle the money-changers of Lombard street, and Threadneedle street? By no means. If these things had been done, the past thirty years would have seen a new England, and the whole world would have been filled with the songs of the great achievements that had at last been wrought by the working class. They would have superannuated the artisocracy; they would have swept out age-worn traditions and institutions; they would have come into their own empire."

When we suggest cooperation as a remedy in part for social maladjustment it is with knowledge that it has not yet accomplished very much. Professor Nearing of the University of Pennsylvania says: "With the exception of cooperation in such enterprises as building-loan associations, assurance societies, lodges and similar societies, and the considerable success attending the consumers' cooperation in England and some parts of the Continent, the cooperative system has furnished very little ground for hope that it will afford an adequate relief or an ultimate remedy for maladjustment." However, Professor Nearing

admits that the system "has nowhere been given an extensive trial."

A few years ago Professor Ely put cooperation half way between labor unionism and socialism, and said that co-operators when worthy of the name are firm in the conviction expressed for them by John Stuart Mill: "That the industrial economy which divides society absolutely into two portions, the payers of wages, and the receivers of them, the first counted by thousands and the last by millions, is neither fit nor capable of indefinite duration; and the possibility of changing the system for one of combination without dependence, and unity of interest instead of organized hostility, depends altogether upon the future developments of the partnership principle."

Marshall, the great English economist, says: "Cooperation is divided from most modern socialistic schemes by advocating no disturbance of private property, and by abhorring state help and all unnecessary interference with individual freedom."

George Jacob Holyoke, the noted leader in the co-operative movement in England, speaks of cooperation as organized self-help.

Among the objections made to co-operative industry is that the profits, when divided among many, are small. Very true. But whatever profit there is goes to the co-operators. Each gets what is rightfully his; no less and no more.

It is interesting to note what people would get under a socialistic system. Several years ago a computation was made by a statistician of the average amount of wealth produced in a year by the persons engaged in gainful occupations in the United States. It was only $649.46. This was not the per capita wealth produced; that was only $234.04, or $1,170.20 for every family of five in the United States.

In the year 1900 38.38 per cent. of the population was engaged in gainful occupations, and the value of the annual production on the farms, in the factories, and in the mines of the country, was $19,020,000,000. This was an average for those working of $649.46.

It was estimated a little later that if 60 per cent of the population worked with proper facilities and eliminated waste they would produce annually $59,223,913,186, or $1,299.92 for each person working. Dependent on the persons earning this average amount would be many others among the 40 per cent. not working and so the average per capita for the entire population would be considerably lower. Eminent economists say that neither in this country nor in Great Britain is the average wealth produced in any one year more than one thousand dollars per family.

Karl Kautsky, a socialist leader in Germany, is of opinion that the wages of the working classes would not under socialism be raised much above the present standard unless production could be vastly quickened.

In an article on "The Rewards of Labor" under socialism Jane Stoddart says: "The state would have to bear all the burdens that are now borne by capitalists. It would require a large sinking fund, an accumulation of wealth for possible need. It dare not imitate the improvidence of the grasshopper in La Fontaine's fable; for there would be no prudent ant in the shape of rich accumulators to whom an appeal might be made more successfully than in the poem. Mermeix asks the question: 'Would social burdens be diminished? Would society be less expensive than the present state?' He answers truly enough that all the writers who have discussed 'the morrow of revolution,' men like Schaeffle, Kautsky, Renard and Deslinieras, take a pessimistic view."

Harrington Emerson says in his recent book on "Efficiency": "It is notorious that great aggregations of wealth and power usually do not operate as efficiently as smaller concerns. Nothing in the United States is so gigantically inefficient in proportion to its power and opportunities as the United States Government, equally in what it attempts and in what it fails to attempt. The great industrial and transportation corporations are often very efficient in manipulation, but content with low efficiency of operation, although there are notable exceptions. The great ocean ship-building yards from Maine to Virginia, from Puget Sound to the Bay of San Francisco, depend not at all on the internal efficiency (which enables the International Harvester Company, although a thousand miles inland, to export in competition with the whole world) but solely on absolute prohibition of competition and on lavish government appropriations. It is the little American plant manufacturing automobiles, motor boats, or bicycles, making locomotive repair parts, or some other specialty, that defies the competition of the world."

Writing concerning efficiency and increased production under the socialistic system, Dr. Skelton, professor of political economy in Queen's College, Canada, says:

"There is little promise that the productivity of industry would be appreciably increased beyond the present level; less that it would increase faster than it is doing year by year under existing conditions."

SOMETHING VERY SIGNIFICANT IN THE LINE OF CHURCH UNITY.

Evidently the world does move, or the people who are in it! It is gratifying to see an increasing interest taken in the matter of church unity by denominations until recently not much inclined toward it.

Last week we saw in The Continent, one of the leading Presbyterian papers, an article with this caption: "Portland, Oregon, Wants Church Unity." If the article had been in some daily paper it would have been less startling. Our thought would have been that very likely the daily paper didn't know much about what Portland wanted in that line. But in a great Presbyterian paper, and from the pen of Dr. W. S. Holt, the Pacific Coast field secretary of the Presbyterian Home Mission Board, it meant something. And when we observed that the movement of which it told was inaugurated by the Methodist Episcopal Church, a denomination that has heretofore lagged rather in the rear in advocating unity, we wondered whether the millennium were about to be ushered in.

The article to which reference is made reads as follows:

"The Methodist Church in Portland has taken the initiative toward church union. At a recent meeting of the Methodist Ministerial Association of Portland resolutions were introduced recommending an overture to the next General Conference calling for the appointment of a committee to consider the union of the Presbyterian, Congregational and Methodist Churches on the basis of a brief statement adopted by the General Assembly in 1902. There was free discussion of the resolution, and action was deferred until April. One Methodist minister, who is very well known in Oregon, said that for some years he had seen no reason why he should not be a Presbyterian or Congre-

gationalist or Baptist. The next day different ministers of the city were interviewed and there was almost uniform approval of the idea.

"It is well known that the bonds of denominationalism rest very lightly on the churches of the Pacific coast. I have known of a session of a Presbyterian church without a real Presbyterian in it, and all our churches have members that have come to them from other denominations."

PACIFIC COAST NOTES

An English financier who is arranging for a big investment in docking and terminal facilities on the Pacific Coast, says that the Panama Canal is going to revolutionize the world. "It will change the face of the map, so far as commerce is concerned, the Pacific Coast will get the balance of trade resulting from the canal. As the West stands now, it is like a small town at the end of a railroad. But when the canal has been opened the West will be as a great city which is a center of commerce. People have no idea of what the development of the West will be when the Panama Canal is opened. The fact that English capital is now being heavily invested out there shows the confidence that Europe places in the development of the West."

Bishop Spaulding of Utah, of the Protestant Episcopal Church, is a socialist. Recently he stirred up quite an excitement in New York City by addresses on Mormonism and Socialism. He is reported to have said some good things about Mormonism, and surprised his hearers by these, as well as by his utterances on Socialism. He stated that he voted the Socialist ticket, believing that it is not the capitalist but the system that is to blame for the evils in the world of industry. Commenting on the words, "Lead us not into temptation," Bishop Spaulding said: "It means, give us such a physical environment that we will be able to live decent lives. In Utah six thousand Greeks were imported because they came cheap; then Hindoos were imported; they came cheaper, because they did not eat meat. Such laborers are paid just enough to keep soul and body together. In a man's suffrage country like ours there is no reason why we should stand for this sort of thing, and the time will come when men will not stand for it. We must enter into this movement for industrial emancipation."

The Rev. Baker P. Lee, rector of Christ Church, Los Angeles, has written a letter to President Taft, in which he suggests that the next ambassador to England be selected from among the bishops and clergymen. We quote: "There is no doubt now in the minds of sane men that the Anglo Saxon race dominates the world and that America and England control the destiny of civilization. Accepting this as a fact and frankly admitting with Queen Victoria, that the open Bible is the Magna Charta of our freedom and the bulwark of civilization, and realizing that the great question before the world is that of capital and labor, and believing that this question can only be settled by the teachings of the Man of Galilee, I now ask you to appoint to this strategic post some recognized leader and teacher of Christian ethics, such as Bishop Greer of New York, Lawrance of Massachusetts, Andersan of Chicago, Brent of the Philippines, or a clergyman like Newell Dwight Hillis of Brooklyn, or Frank Gunsaulus of Chicago. Why? Because we need as ambassador to London just now, more than ever before, a Christian gentleman, a wise student of human nature, a skilled diplomat, a well-rounded, symmetrical man who is able to join hands across the sea in the great struggle before us. When I remind you that, in the new yet gigantic republic of China, Dr. Sun Yat Sen—the George Washington of that republic—and three-fourths of the men behind this movement are Christians, taught and educated by English and American men, and for that very reason this oldest and most populous empire of the world has achieved its republican form of government without anarchy and bloodshed, added to which England is facing a grave sociological crisis, that must soon also be settled in America, I therefore beg of you to make some such appointment as I have suggested, that we may the more firmly grasp the hands of our brothers in England and advance the cause of Democratic Christian civilization. This is a Christian land, founded and maintained by Christian men. We are the 'land of the free and the home of the brave,, and I believe that you are sufficiently free from political pledges and morally brave enough to give this matter your earnest and prayerful consideration."

CHRONICLE AND COMMENT.

The parliament of the new republic in China sets a good example before the world by declaring for suffrage for women equally with men. There will be an educational and property qualification, but no sex distinction. Every voter will have to be able to read and write. Recently the men voters in Canton chose a woman as their representative in parliament.

The question of going back to the limited pastorate, from three to five years, will be considered at the general conference of the Methodist Episcopal Church this year. There has been an increasing sentiment for such a return for some time, and now several conferences have asked for it. The lay delegates of the New Jersey conference have memoralized the general conference for an equal salary plan for all ministers, the same to be paid out of a general fund to which all congregations would be required to contribute according to their ability.

Some Japanese visiting New York under American escort were booked from Madison Square to Columbia Heights by the way of the subway. On the way they were whisked from one crowded train to another with the explanation that the second train being an express they could save three minutes by making the transfer. At their destination, crushed and breathless, one of the party said meekly, "And now, what shall we do with the three minutes we have saved?" It is a question that may be asked aptly as to not a few of the savings which people are making all along through life. They rush along at break-neck speed, and finally squander in one way or another all that they have saved in some other way.

A correspondent of The Christian Evangelist says that there are 31 students in Yale this year who are members of the Church of the Disciples (known also as "Christian") and that 23 are in the Divinity School. Largely they are from the west. The correspondent says: "One may ask why so many of our western men come to Yale. The reasons are as follows. The divinity school has a strong faculty and each member is interested in the students. A spirit of democracy prevails. Denominational lines disappear and each man ranks according to his merit. Yale divinity

school offers four strong courses; pastoral, missionary, religious education and philanthropy. The new dean, Charles Reynolds Brown, is doing much for the divinity school." The youngest member of the senior class is a member of the Disciples' church, and he has won the "Day Scholarship," which will give a year's study in an English university.

The Continent reports a thoughtful Presbyterian elder writing in an Indiana paper and making a point out of the Bible against the recent proposition for the recall of judges by popular vote. "He observes that the earliest threat of judicial recall which is recorded in history worked the world's worst enormity of judicial injustice. When Pontius Pilate had pronounced Jesus of Nazareth an innocent man, the mob surrounding the court began to cry that whoever called himself a king was an enemy of Caesar. Pilate instantly understood the meaning of the cry. It was the sign of a purpose to secure his removal from office by reporting him to Rome as a disloyal officer of the empire. So Pilate instantly changed his judgment and condemned to death the Prisoner whom he so positively declared to have committed no wrong."

Missionaries in China state that the fact that Dr. Sun Yat Sen, the Chinese revolutionary leader and patriot, is a Christian has wrought a great change in China in the ordinary opinion as to Christianity. Until recently it seemed impossible to convince the rank and file even of Chinese Christians that the religion which the missionaries brought into the country was not some foreign thing. But since their own great revolutionary leader, thorough Chinaman as he is, is known to be a follower of Christ, the idea that Christianity is really international has begun to take hold of even the most prejudiced Chinaman. In consequence there is already, in spite of the disturbed condition of the country, a remarkable new hospitality to Christian ideas. Colporteurs selling portions of Scripture find in many places that they dispose of their stocks as fast as they can hand out the books and receive money.

Under the conviction that an earnest effort ought to be made to reach some of the great multitude of unchurched people in New York City the Presbyterian Board of Home Missions opened the Labor Temple two years ago and the Rev. Charles Stelzle, who is at the head of the department of labor in the Presbyterian Church was placed in charge. Having inaugurated the work Mr. Stelzle now turns it over to other management. Secretary Thompson of the board of missions says concerning the work: "It had from the outset a distinct and definite aim, namely, to attract a group of people not otherwise accessible to the Christian church. Features novel in church work were introduced for this purpose; all of them, however, in harmony with the religious ideals and aims of the undertaking. This purpose has been realized. Large and increasing audiences have attested to wide and permanent interest. While attendance has been sustained by various secular attractions it is a notable fact that the most largely attended meetings have been those of a distinctly religious character. Thus the Sunday evening service, always religious in aim, has the largest audiences—audiences often taxing the utmost capacity of the auditorium. The stability of the work is indicated by the adherence of a large number of men and women, and by an organized "fellowship" numbering 118 and a brotherhood numbering about fifty. The expense of this great enterprise has been $12,500 a year, which, in view of the large attendance and the numerous meetings, necessitating a large staff of workers, is abundantly justified. If, as we believe, Labor temple shall prove that people who had drifted away from churches can be won back and can be interested in various forms of Christian activity, the lesson thus given to the country would justify an indefinite cost. As further evidence of a growing success it should be added that the prejudice against Christianity which we encountered at first has noticeably disappeared, and a sympathetic attitude toward a distinctly gospel message has been brought about. The straighter the message is given the heartier the response."

The Republican Club of the City of New York recently invited several leading clergymen to speak before it and to state whether in their judgment religious faith was advancing or declining; and if declining to suggest a remedy. The New York Observer makes report as follows: Singularly enough, representatives of the Roman Catholic Church, which, it is assumed, reports progress in America as nowhere else, ventured opinions that religious faith is declining, while the Protestant spokesmen were, without exception, hopeful. One gave significant data exactly contradicting some statements made by Catholics concerning conditions in colleges, and another inquired why the question was not reversed, so as to read, not 'Is Religious Faith Declining?" but 'Is Religious Faith Advancing?' Nearly all the speakers instanced the fact that a political club, having in its membership 1,950 men, among whom were some of the foremost men of the nation, giving a whole afternoon to such a discussion, was in itself proof that there is a larger and not smaller degree of religious faith, or, at any rate, belief that such faith is needed to solve America's problems. Cardinal Gibbons, of Baltimore, writing, because too ill to attend in person, assumed faith to be declining, and gave as reason the lack of religious instruction in public schools. A Dominican priest decried German influence in American universities, which he said tore leaves out of the Bible and taught philosophy instead of Christianity. The Moderator of the Presbyterian General Assembly, Rev. J. F. Carson, said he had recently completed a tour among American universities, and read data showing that fifty-two per cent of students are church members, while even larger proportions attend Bible class instruction regularly. These figures, said Dr. Carson, are for State universities, and far in advance of any former years. The Moderator of the Congregational Council, the Rev. Dr. Nehemiah Boynton, spoke to the same effect, but criticized those college graduates who, after receiving the best training the State could give them, turn individualists, go in for lighter things, and refuse to help labor, politics or Christianity solve any of their pressing problems. Fred B. Smith, of Y. M. C. A. and 'Men and Religion' fame, spoke along similar lines, while a Jewish rabbi deplored the falling away of Jews. As already stated, all the Protestant representatives were agreed that faith was advancing, and none in more positive terms than Bishop Greer, who laid stress on the glory of the leadership of Jesus Christ, and of this acceptance as such by all Christian communions, whatever else their differences."

Representative Washburn, toastmaster at the prorogation dinner of the legislature, recently, told a story of a pastor who, coming to a new parish, got his words slightly twisted in his announcement. Said he: "I have come here to heal the dead, cast out the sick and raise the devil."

OUR NEGLECTED WOMEN.

Marshall Dawson.

An insidious fallacy which has become well-entrenched in many of our churches, is, that we, as ministers and laymen, must bend all our efforts toward securing the attendance of **men.** "The women, bless them",—so runs this optimistic thoughtlesness,—"will come anyhow." Indeed, there is often a note of peevish resentment in the declaration that there is a preponderance of women in the morning congregation. We make as much fuss and noise over the advent of a new male into the church fold as does the Chinese family over the arrival of a real boy baby. And likewise, we pay as little grateful attention to the presence of the women in the church fold as does the Chinese family to the plethora of females in their domicile.

This fallacy, that we may neglect the women-worshippers with impunity, if on'y we are diligent enough in pursuing after the male of the species, is as dangerous as ti is insidious. The fact of the matter is that some of our churches would be better filled if there were a few more women in them. Rev. A. W. Palmer once said, as nearly as I can recall his words: "A great deal is said about there being more women than men in the congregations. However, I do not deplore the presence of women in my congregation; I am glad that there are so many of them who attend. I have found that the women are quite as intelligent and often better informed than the men are, since they constitute our leisure class—if we have one—and have time and opportunity for study, which most men have not." Then he spoke of the fact that the women are still the home-makers, and as such———well, the hand that rocks the cradle is after all the hand that shapes the destinies of the world.

So, now that we are in the midst of the furore of the "Men and Religion movement," It seems timely, to me, to voice a reminder regarding Women and Religion. I believe the day is rapidly passing when women will continue to flock to the churches **merely as a matter of course.** Their interests and opportunities have wonderfully expanded in the last decade, and will expand still more in the coming one. They are not shut up to any one avenue of social expression,—i. e., the church, or any other. They have their women's clubs, civic clubs, etc., where programs of a high order are presented. They will no more continue to attend church services which are uninteresting to them than the boy of the present day will attend an old-fashioned Sunday-school class, after having been inoculated with the "something-doing "germ that lurks around the moving-picture show.

This may be putting the matter somewhat strong, but the fact is that it is time for our churches to become more self-conscious upon the subject of endeavoring to interest women in some other way than through the reflex-influence of their interest in men and institutions. It is all very well to say that women are conservative by nature. Perhaps they are, but there is an end even to a woman's conservtism. I have certainly found numbers of women who have ceased attending church because they found the services lacking in interest to them. And oftentimes, these have been women whom it would be very well worth while to have within the working-congregation,—women of education and force of character. But they could not stand bromides as a steady diet, no especial attention was given their interests or their presence, and they dropped out.

The practical outcome of this observation is, an awakening to the possibility of doing something, occasionally, which will be designedly of especial interest to women,—just as now we are constantly doing things intended to be of especial interest to men. At Mission Congregational Church, San Francisco, the experiment was tried, on the night of Sunday March 3rd, of having a service planned especially to interest women, although, at the same time, to be of general interest to men, boys, and women. The theme chosen was "Religion and Beauty," the minister's assumption being that women are interested in beauty. He had observed that the Sunday papers always had several pages devoted to that entrancing subject. Hence the query arose in his mind,—"—If the women consider a discussion of beauty such good Sunday reading that they constantly get it in their newspapers, why may it not be the basis of a good Sunday preachment to them?" The service was thoroughly satisfactory. New interests of the congregation had been recognized, and religious truth flashed upon it from a new angle. Some "mental cob-webs" were combed out, men and women found that they had one more interest in common with each other—and in common with the church. An especial effort was made to interest the women; and they seemed especially to appreciate it.

Is it worth while, then, to try, at least once or twice in every church year, to present, to the congregation, some theme of especial interest to women, thus letting them know that their presence in the congregation is appreciated? The writer, for one, thinks so.

THE VOICE OF GOD AND THE NATIONS.

J. M. Harper.

(Commemmorate of the Men and Religion Movement.)

From the ends of the earth to its heart-throbs, there is heard a voice as of prayer—
The still small voice, Jehovah-inspired, breaking in on the prophet's despair—
A forerunning call for repentance, presaging the wisdom that saves,
With mankind awake, its ways to forsake,
In Mammon's domain that depraves:
The Lord God of Hosts! He reigneth supreme!
And who may his immanence wilful blaspheme,
While urging the helm in some petty realm,
As if God's over-ruling were only a dream?

The voice that is heard 'mid the turmoil, confronting the grows old!
The voice that is heard 'mid the turmoil ,confronting the godhead of gold!
Give heeding, I pray thee, give heeding to the gospel so often renewed!
Take up the refrain nor seek to disdain
The call that would hallow the Good!
The Lord God of Hosts! He reigneth supreme!
What anthem can compass the wondrous theme?
Awake and give ear, with your back on despair,
To the voice of the nations renewing its claim!

Astray? Ah, how far in our straying from Him who is Father of All!
Oh, pray that this voice of the nations may fill the whole earth with its call!
To restore the ambitions of rightness, in the heirship the human may claim,
As the gift of God's grace, for the saving of race,
In a world so prone to its shame!
The Lord God of Hosts! He reigneth supreme!
And who is there dares his decrees disesteem?
The Divine—the sublime—is the gospel of time,
That calls on the nations the Good to redeem.

THE MINISTER AND HIS MESSAGE.

W. N. Burr.

There came a Monday morning when the desire for something in the way of fellowship other than that which may be gleaned from the writings of men of rich experience swept in forcefully enough upon me to start me off on the four-mile walk to the car-line. It was not at all a "blue MondayQ," but a gray Monday it was, the sun hidden behind a cloud-screen that seemed too thin to warrant a thought of the probability of rain during the day. The road had been graded and "tamped" and was receiving its rough coating of crushed rock, for the "Good Roads" work is being pushed in splendid fashion in these parts just now, and the walking was better than one who has not been over the ground might imagine. The air had been freshened by the recent rains, as had everything else in the out-door world. Just the morning for a brisk walk. And yet I was ready enough, when half-way to the car-line, to accept the invitation to a seat in a passing auto that carried me to the busy heart of Pasadena.

An hour later I was in Los Angeles. It happened to be the day for the monthly meeting of the Los Angeles Ministerial Union.

It was evident at once that recent Men and Religion meetings had made a profound impression upon the pastors of the evangelical churches. The air was full of it, for the ministers were bubbling over with it. I should like to report all the good things I heard that morning concerning the conserving of the deep interest awakened by these meetings. But my thought just now is urged toward the address of the morning which was given by Rev. Charles Inwood, of London, Fellow of the Royal Geographical Society and a leading spirit in the Keswick movement, if it be proper to speak of the spiritual teachings which characterizes Keswick as "a movement." Dr. Inwood is a brother of the Rev. E. J. Inwood and Rev. Alfred Inwood, prominent Methodist ministers of Southern California, one of whom is now pastor at Riverside, the other at Redlands. Dr. Inwood had been asked to speak on "The Minister and His Message."

Imagine rather a slight man in physical appearance, evidently a man of learning, and also an easy speaker; but withal a man of simple, trustful, spiritual thought-habits. as he closed his address, I said to myself: "He is simply splendid because he is so splendidly simple."

"The word 'message' gives one a true conception of the minister's work," he said. "All truth is true, but it is not all truth which God has commissioned the minister to carry. The minister's message is a distinct truth-message.

"A message is one person's thought conveyed to another by a messenger. The minister's message is the message God sends to others by his messenger, the minister. The minister is just God's messenger boy, that's all. The Gospel is God's heart going out to man. The minister of the gospel is simply the messenger called of God to be passing this message from God along to men. It concerns the unchanging needs of humanity. It is the unchanging truth of God to the unchanging need of men. The message is the same to all generations. Not that it should always be delivered in just the form in which our fathers presented it. That is the dress, and we must adapt it to the generation which we serve. But a change of form does not mean a change of message. In all generations the message finds its center in our Lord Jesus Christ himself.

"So the word 'messenger' gives us a true conception of our place in our work. The messenger will say as he goes before men to speak to them the message: 'Here I am, not to preach a sermon, not to deliver a message of my own, but to deliver a message that God has entrusted to me.' 'Unto me, who am less than the least of all saints is this grace given, to preach unto the Gentiles the unsearchable riches of Christ,' said Paul, humbly, gladly, with apparently no other thought of himself than that of a messenger receiving a message from God to be delivered to men. So we are set to deliver the messages that God entrusts to us, no matter what popes or people may say. Now if you know your own hearts you know that self demands recognition at the front; but turn the batteries against poor, weak self by leading into prominence the great thought 'I am God's errand-boy, sent to deliver His message, not my own.'

"It depends upon the man whether he gets the message God would have him deliver or not. First, he must have the ear of the learner, he must be eager to know the things that are revealed in the secret place of the Most High. Then with the tongue of the learner he will be able to give a message of freshness, because he has learned a fresh lesson. But the ear and tongue of the learner in the school of Divine things are only for the man of deep reverence. O, that almost lost element of awe—how we need to feel it sweeping over our souls!

"I have learned that I can do no effective work for God except as I wait upon Him for my message, rather than try to deliver some message that I have picked up with no assurance that it is the one He had for me. God knows what he wants us to be saying to others, and He will let us know if we will go to Him for it. Let me illustrate: Some time ago I was impressed as I was waiting upon God for the message for the coming Sudnay, that I must speak against the prevailing inclination to allow the lust of materialism to be crowding out the vision of the spiritual; and the next Sunday that was my sermon theme, based on the text 'The fool hath said in his heart, there is no God.' After the service the most spiritual worker in my church came to me and said: 'Pastor, that was a good sermon of yours this morning, but it did not fit your congregation. There was no one here who needed that message.' 'God gave me that message,' I replied, 'and He must know as you and I cannot know just why He wanted that message delivered today.' Within three months that very man came to me and said he had just been talking with an infidel, trying to lead him to the light; but the infidel was well furnished with arguments of defence for his position, and the Christian man was becoming perplexed when suddenly there came to him some things I had said in my sermon that morning three months before; and with that he shattered the very foundations of the infidel's reasoning, and the skeptic had acknowledged that light was breaking where before he had seen nothing at all.

"If the Spirit of God is permitted to take full possession of you," concluded the speaker, "he will surprise you with a new efficiency."

La Canada, California.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

Sharks in Panama Bay.

If any one who reads these lines has ever looked into the eye of a live shark he has had a vision of the most concentrated, devilish malice to be seen in this world. I have seen it and can never forget it. These hateful creatures abound in the Bay of Panama and the offal from many steamers and ships caused them to gather in crowds near Taboga and the anchorage near Panama.

I went down to Taboga to spend a Sabbath and preach aboard vessels lying there. Early Sunday morning a crowd gathered near a wharf to which an English ship was moored. On inquiry I learned that the captain of the ship was ashore, drinking, the evening before, and was not to be seen this morning. It was feared that in trying to get aboard his ship he had fallen from the gang plank and been devoured by sharks. To test the theory a large hook was baited with a chunk of beef and thrown overboard. Before it struck the water a huge shark leaped for it and sank with it in his mouth. A line of men seized the rope and with a great struggle hauled him aboard. Here he lay, four feet through (as I recollect it) a floundering, but helpless monster. When he got quiet he was cut open and a man's arm was found. Then we knew what had become of the Captain.

I made a trip to Chorera across the bay, to supply the people with Spanish Bibles and Testaments, and returned at night in a "dug-out," (the trunk of a large tree hollowed out and fitted with a mast and sails.) We had aboard a few head of cattle, and the crew said that the smell of these attracted the sharks. At any rate they were there and numberless. They swam around us in every direction, fore and aft, and beneath; every fish left behind it a flash of phosphorescent light which lasted a few seconds and then died away. It was a weird yet most beautiful display of seeming fireworks; there were parallel lines, flashing and fading, with moving lines of fire woven in network of many patterns, regular and irregular, surpassing any kaleidoscopic show ever seen. It was extreme beauty out of extreme ugliness.

At Panama the twenty-foot tide does not come in creeping along the sand, but rolling in over the ledges in a wave two feet high. I have stood at my window and seen a row of sharks, perhaps a score, coming in on the crest of this wave, with open jaws grabbing anything that might have been left by the receding tide. It is a sight to make one's flesh creep, and a warning to keep out of the reach of that roller.

In collecting shells for the Smithsonian Institute at Washington, I made a trip down the bay to the ruins of Old Panama, a city sacked and burried by the buccaneers a hundred years before. Returning, hot and tired, I came to a beach of beautiful white sand, and the clear cool water seemed to say, "come in and be refreshed." The call was obeyed, and while standing, breast deep, in the cool water I heard on this side and that, a "swish, swish. But knowing that the bay was full of fish I paid no attention to it until I saw the fin of a shark cutting and standing a foot high above the water not four feet away from me, as I stood facing the shore. While standing erect he could not bite me, but had I struck out for the shore, a leg or arm and then the whole body would have gone. He had circled me probably a score of times, waiting his chance, and his malicious eye and his loathsome whtey-brown body, fifteen feet long, (I did not stop to measure him) was close to me, The thought flashed on me, "I must frighten that fellow." I sprang for him, doing my best to grab him in my arms, but he was too quick for me and I did not touch him. He darted away plunging and throwing up water and sand "ad libitum," Qand disappeared not to return. He was indeed frightened and I was no longer in danger, but I lost no time in getting ashore. I have no use for sharks.

LIFE.

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places and gives us what discipline we need. The ministers call churches means of grace, and prayer means of grace, and the Bible means of grace, and so they are. But, also, your ship is a means of grace, and your kitchen a means of grace, and your social gathering is a means of grace. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a glorious thing it is to live. Even failures do not discourage such a man, because he says, I have failed once, and now I know what my weak point is; I will correct it next time. Christ supplies our need by teaching us the meaning and significance of life.—Lyman Abbott.

A SPIRITUAL SPRINGTIME CONFERENCE.

Unique Religious Gathering at Los Gatos, California.

Under the leadership of Rev. Robert Whitaker of Los Gatos, California and the "Progressive Christian League," there has just been held in Los Gatos a very unique religious gathering under the title of the "Spiritual Springtime Conference." The sessions of the Conference were held both afternoon and evening and included addresses by about a score of speakers representing practically all denominations. The list of speakers in itself was notable as it included Rev. Dr. Charles F. Aked, San Francisco; Rev. Dr. Hervey H. Guy, Prof. George D. Castor, Prof. John Wright Buckham and Rev. Thomas P. Boyd, president Emanuel Health Institute, all of Berkeley; Rev. Dr. William E. Huntington, for years president of Boston University; Rev. Leslie M. Burwell, First M. E. Church, Pacific Grove; Rev. H. H. Wintler, Los Gatos First Presbyterian Church; Hon. J. O. Hayes, San Jose; Rev. O. P. Shrout, pastor First Unitarian Church, San Jose; Rev. H. J. Loken, First Christian Church, Berkeley; Rev. J. R. Perkins, Alameda; Mayor J. Stitt Wilson, Berkeley; Rev. E. S. Williams, Saratoga; Mr. John D. Barry, San Francisco, and others.

The addresses as a rule were of a very high order and the attendance from the very first was large, the capacity of the church being tested again and again. One of the most significant things about the meetings was the fact that the most educational addresses elicited the most cordial assent. No addresses were better received than the address by Dr. Buckham on "The Evangel of the Indwelling Christ," the address by Professor Castor on, "The Social

Message of Luke's Gospel," and the address by Dr. Guy on, "The Great Insurgent." The largest attendance of course, was at the meetings at which Dr. Aked and Mayor Stitt Wilson spoke. All the addresses made very emphatic the spiritual note and the exaltation of Christ by the speakers from first to last was very remarkable. Christian unity was of course, much emphasized and was much in evidence besides. It is understood that the conference will become an annual event and preparations are now under way for conserving the results of the conference through a closer cooperation of the Progressive Churches.

Speaking of the Conference, Mr. Whitaker said, "The success of the meetings has been beyond our anticipations, both as regards the spirit of unity, the note of spirituality and the abiding interest of the people in the educational side of the work. The Conference has demonstrated the fact that the common people are ready for instruction along the lines of modern religious teaching and that they are quite as capable of understanding these things as the students in the Seminaries are. If the churches are going to meet the needs of our time they will be compelled to adopt more and more the methods of educational evangelism. Too much appreciation cannot be expressed of the ready response of all the speakers in their unselfish service."

A HYMN FOR THE CRISIS.

The following hymn was sung in many churches in England during the recent weeks when the coal strike was at its height and when for a time no one was able to see the way out of the difficulty:

Fierce was the wild billow,
  Dark was the night;
Oars labored heavily,
  Foam glimmered white.
Trembled the mariners,
  Peril was high;
Then said the God of God,
  "Peace; it is I."

Ridge of the mountain wave,
  Lower thy crest;
Wail of Euroclydon,
  Be thou at rest;
Sorrow can never be,
  Darkness must fly
Where saith the Light of Light,
  "Peace; it is I."

CONDITIONS AMONG THE PROTESTANT CHURCHES IN BROOKLYN, NEW YORK.

Recent investigations show that $3,200,000 a year is expended in maintaining the Protestant churches of Brooklyn. The Standard Union says:

"The sum is independent of the amount contributed by the churches to the support of outside benevolences. This figure is given in a summary of a report on church conditions in Brooklyn, made public by the Brooklyn committee of one hundred in charge of the Men and Religion Forward Movement. The survey is regarded by those in charge as not showing as healthy a condition of church life as could be desired.

"Excluding foreign-speaking churches, whose activities are necessarily limited to their own people, and excluding missions, which are considered in each case as part of the parent body, there are 351 Protestant churches in Brooklyn. Of this number 313 are participating in the Forward Movement. The churches were asked to answer sets of questions presented to them, and the survey has been prepared from the answers.

"Only 149 were willing to answer the questions as to their condition, and the success with which they are meeting, and those who did reply, the investigators say, often evaded answering certain questions. This unwillingness on the part of many churches to tell about themselves is taken by the Forward Movement workers as the first indication of unsatisfactory church conditions in Brooklyn.

"Only 103 churches made reports on the expese of their maintenance last year. Their replies showed an aggregate outlay of $944,229.96. On the basis of 351 churches in Brooklyn it means an expenditure of $3,217,715.28.

Reports from 125 churches on membership show that there are twice as many women as men in the churches. The reports on attendance show a still worse discrepancy, the average being considerably more than three times as many women as men at the Sunday morning services. At the evening services, however, the situation is better, the women outnumbering the men less than two to one.

"Fifty churches out of the 149 which reported admit that they do not now enjoy as large a membership as they did earlier in their history. Some explanation for this may be found in the shifting of population, for 87 churches, or nearly 60 per cent of the whole number reporting, say that they are facing the problem of the foreigner, by which is meant that a foreign element has moved into the neighborhood which was not there at the time of the organization of the church. Twenty-nine churches say they have tried to reach the foreigners, 75 admit that they have made no attempts, and the others do not answer.

"The national committee in charge of the Forward Movement, which prepared the questions for the benefit of its speakers, was particularly anxious to know about the number of labor union men, lodge members and Socialists in the churches, but the large percentage of silence on this point would indicate that these classes have not made themselves conspicuous as such in church affairs. Thirty-nine churches report 304 union men in their membership, 50 report 1051 lodge members, and 28 report 47 Socialists. The ministers are asked whether they believe Socialists are antagonistic to the Church. Twelve reply in the affirmative and 18 in the negative, and the others apparently do not know.

" 'Is church work among men in your city becoming more difficult?' is one of the questions which was asked. To this 42 churches replied 'yes' and 41 'no.'

" 'Have the churches of the city a constructive program in the matter of the saloon and the amusement question; or is their attitude merely a negative one?" is another of the questions. To this the compilers of the reports have answered briefly, 'negative.' In regard to the relation of churches to clubs and philanthropic institutions, the survey says, 'Many churches look upon them as rivals, and no adequate cooperation exists.'

"Questioned in regard to special efforts to bring new members into the fold, fifty-one churches report that they held special evangelistic meetings during the past year, and sixty-four report that they did not. A striking fact is that of the fifty-one, only eighteen reported success in their

evangelistic campaigns. The figures show that 80 per cent of the new members secured by evangelistic efforts were women and girls.

Among the Churches.

CALIFORNIA.

Oakland, Plymouth.—Twenty-eight persons were welcomed into membership at the Easter communion service, ten on confession.

Sunol Glen.—Seven were received into the Sunol Glen church at the Easter service Sunday on confession of faith, and two by letter; four adults were baptized and three children.

Cloverdale.—Five new members were received into fellowship on Easter Sunday, three on confession of faith and two by letter. Two infants were baptized and also two adults.

Oakland, Ward Memorial.—Eight were received at the Easter communion, all on confession of faith—two from one family and one each from six other families. We have an excellent choir and a number of loyal, earnest workers.

Likely.—The church at Likely, Cal., observed Passion Week by holding services every afternoon at two o'clock, which were well attended by both men and women. Easter Sunday, nine (five women and four men) were received on confession; five adults and ten children baptized.

San Rafael.—Large Easter congregations gathered morning and evening. Masses of lilies and lilacs were grouped in various places. The children's exercises were exceedingly interesting. Three babes were presented to the Lord in baptism. The offerings for the day were the largest in the history of the church, which closed the church year free from debt.

Sunnyvale.—Thirty persons were received into the church last Sunday, 20 of whom were received on confession of faith; of the latter 16 were males. One of these was baptized and reared a Catholic. We received him accepting the baptism of his mother Church. In the evening the children's choir of 25 voices rendered a special service, consisting of processional, responses, solos, anthems and recessional.

Sacramento.—The First Congregational Church, Sacraomento, had a notable Easter service last Sunday, when 18 new members were received on confession of faith. During the week three special meetings were held, the culminating one being a Good Friday night liturgical communion service. The Boosters—a committee of the C. E. Soicety, of which Mr. A. C. Sullivan is chief—got out for Easter, on their own press, a beautiful eight-page calendar with decorated covers, and printed in three colors. The pastor, Rev. A. B. Patten, and the church people generally are rejoicing in tokens of promise.

Woodland.—This is the second year that Passion week services have been held. The results have been most gratifying. The interest last year surely justified the services of this year. The splendid attendance and the deep devotional interest manifested have drawn all of us closer to Jesus Christ. No season of the year seems better and no subject more appropriate for the development of the devotional side of life than this week before Easter and a study of "His Last Week" and its meaning to the world. The effect of last year's Passion services in the church was felt throughout the whole in a devotional way; and the attendance and interest this year promises the same good results. The church closes the first quarter of 1912 under the best conditions for ten years. Rev. C. M. Sreator is pastor.

Riverside. In the last twelve months, from April 16, 1911, to April 7, 1912, sixty-eight new members have united with First Church. Forty-one of these on confession of faith; twenty-seven by letter. The new house of worship is not yet erected, but the subscriptions now reach some seventy thousand dollars. New lands are added to the building plot, making two hundred feet on each street, (Seventh and Lemon), a magnificent building plot; and this alongside the new government building, the city hall, the public library, and the far famed Glenwood Mission Inn; altogether these buildings, all on the Southern California Mission style of Architecture, will make a most unique and inspiring Civic Center. The annual meeting of the church held April 3, showed the most marked prosperity in the church's history in many ways.

Suisun.—Easter Sunday was a glad day with the Suisun church, both morning and evening witnessing such audiences as that church has not enjoyed for many a day. The church was practically full at the morning service, there being the largest number of communicants at the Lord's Supper that the church has witnessed for years. Two united with the church by letter, four children were baptized, and the father of two of them was baptized also. In the evening the Sunday-school gave an Easter exercise that was well rendered, and a large choir greatly added to the interest and pleasure of both services. At the evening entertainment the church was literally packed to the outside door, a good sized audience having to stand for the whole service. At the instance of the pastor, Easter Sunday was also made a missionary day, and the church and the Sunday-school vied with each other in the large offerings for our seven benevolent societies on the apportionment plan.

Corona. March 31 completed the fifth year of service of the Rev. Chester Ferris as pastor of this Church. During that time the city has grown rapidly, with great progress in the way of public improvements. Bonds have been voted for a great extension of reads, a new city hall, a park site and fire aparatus. Meanwhile, the ambition of the Church to keep pace with the advancing community has been realized. In a fluctuating population, the net gain in membership has been one hundred in the five years. The Bible School has increased about one-half; the yearly budget is about double, and the property value has augmented from $6000 to $40,000. Of the present membership of 223, only 88 were on the roll five years ago. Only a minority of those received have been of Congregational families. The problem of assimilation is a difficult one, with so many different temperaments and minds, yet it makes a strong original force when enlisted. This was the first church in the community, and it plans for a fitting quarter-centennial celebration in June. The Church is thoroughly alive to its fine opportunity and looks forward heartily in its future work.

Los Angeles, Park.—Thursday evening, March 28th, a farewell reception was given the Rev. John H. Cooper at the residence of Mr. C. C. Gibbons. There was a large attendance. Words of high appreciation were spoken by the Rev. R. B. Larkin, representing the city churches, and by Mr. B. C. Back, representing the trustees. Mr. Cooper was pastor of Park Church nine years, during which time there was always a warm bond of sympathy between him and the people. His sermons have always been of spiritual uplift and inspiration to nobler living, and his personal life such as to win the deep respect and affection of all. When he resigned a committee was appointed to wait on him and ask that the resignation be withdrawn. Failing to persuade him to do this, the Church accepted the resignation, and in doing so tendered him its best wishes and earnest prayers that blessing and prosperity attend him in all his way of future work and service wherever he may feel God shall call him to labor, and affectionately comended him to the people among whom he may be called to serve, assuring him that the friendships formed and cemented here shall not be broken with the changing of church relations, but that all will long and lovingly remember him and his labor of love in this church.

Oakland First.—Thirty-seven persons united with the church at the Easter communion service, 23 on profession of faith. A new organization has been formed among the young ladies of the Church known as "The Social Service Club." The object is to become acquainted with the various forms of social activity connected with the higher life of Oakland, and to render service in the shape of concrete helpfulness where opportunity may open. Meetings will be held fortnightly, and reports will be made of tours of visitation to the various social service institutions of the neighborhood. The organization is including a number of the younger people who have not been actively connected with any existing organization and therefore ought to prove a distinct acquisition.—A new pulpit Bible in the American Revised Version has been presented to the Church with the following inscription: "Presented to The First Congregational Church of Oakland by The Charles R. Brown Young Men's Bible Class, Easter Sunday, 1912." The class also gave two copies of the hymnal for the pulpit.—Miss Marion Osgood of San Jose, who is being sent out by the church as private secretary to the church missionary, Dr. Gulick, was the guest of Miss Grace Fisher Tuesday of this week before sailing for Japan the next day.

Alameda.—Oh, Happy day! Oh blessed Easter morn! It was indeed and truth a blessed day for the First church of Alameda, beginning with a meeting by the young people at 7 a. m., then an Easter concert by the entire Sunday-school at 9:45, followed by the 11 o'clock service, at which the pastor, Rev. C. L. Mears, had the pleasure of welcoming into our fellowship eleven new members on confession of faith and seven by letter—eighteen. The communion of the Lord's Supper followed, which was a time of meditation and blessing to all who partook. Special Easter music was rendered at the morning service and the cantata, "The Resurrection," was enjoyed in the evening. But the great event of the day and that which marks a forward step, placing the church entirely free from debt, was made possible by the love, the sacrifice, and hilarious giving of $6,820.50, as announced by Treasurer Fox at the evening service. The sum of $5000 had been previously pledged by two friends of the church conditional upon the additional sum of $1500 being raised by the membership and friends. The treasurer stated that he had received 107 pledges, ranging all the way from one of $200 to one of five cents and totaling $1820.50, thus exceeding the sum asked for by $320.50, and all given without any special urging or solicitation. No wonder that the pastor's face beamed with joy and gratitude as we sang, "Praise God, from Whom all blessings flow," thus closing the "Happy Day."

Redwood City.—At a recent meeting the following resolutions were unanimously adopted: "Whereas, Reverend Charles C. Kirtland has seen fit, after more than eight years of faithful service, to sever the pastoral bonds which have bound him to the Redwood City Congregational Church; and, whereas, the deepest regret is felt by all of the members of the church at his decision to sever the ties which have united him to the people of this city as their minister of the gospel, and, whereas, no worthy man can sustain the intimate relation of pastor to the people for so many years without finding a very large place in their affections; Therefore be it resolved, that in the retiring of Mr. Kirtland, the Congregational Church of Redwood City has lost a most zealous pastor, and one whom the young who were baptized by him, the families united in marriage by him, the homes in which his earnest and sympathetic ministrations have been tenderly given, will remember as a true friend; and be it further resolved, that we believe that the civic and social life of our community is losing a champion who has consistently stood for what is truest and best. As pastor Mr. Kirtland has instructed and inspired us by his pulpit utterances, by his precept and example, and by his regular attention to the services, therefore we most cheerfully commend him to the Christian love and fellowship of all with whom he may in the future come in contact, and we extend to him our heart-felt regrets that he has seen fit to leave this community where his influence has been so great."

Pasadena First.—Never have any days in the history of the church seemed fuller of promise and opportunity in every department ofits life than these. The Bible School has grown rapidly through the winter, reaching its record mark in attendance—316—on Easter Sunday. On that day 30 members were received into the church—12 on confession. Dr. Fox, the pastor, held a weekly class for some time preceding Easter, especially for those intending to unite with the church. During Holy week special services were held, beginning with the rendition of the cantata, "The Seven Last Words," by the choir on the afternoon of Palm Sunday. On Thursday evening the communion was observed, and on Friday evening the pastor gave a talk on the Life of Christ, illustrated with lantern slides. On Wednesday evening the large number present at the prayer-meeting continued the study of the Gospel of John. Each attendant is supplied with a pocket edition of this Gospel, and many profitable evenings have thus far been spent in talking over, informally, the contents of the chapter for the evening. As the study progresses, a chart is developed giving a title and key-verse to the chapters studied. At the time of the Men and Religion Campaign, the pastor sent out postals to all the men and older boys of the church, asking them to express their preference among the five

lines of activity emphasized by that movement—Evangelism, Social Service, Bible Study, Missions and Boys' Work. About 160 have thus far responded, and the membership of the Men's Club is to be divided into sections for work along those lines.

NOTES AND PERSONALS.

The Pacific begins this week to publish the apportionments and receipts for benevolences in the California Congregational Conference. Those for Bay Association are given this week.

Pilgrim Church, Oakland, is arranging for a farewell reception for the Rev. and Mrs. W. Elsworth Lawson on Friday evening, April 26. Among those on the program for remarks in addition to representatives of the church are: Professor Buckham, for Pacific Theological Seminary, Rev. A. W. Palmer for the Bay Association, Rev. H. K. Sanborne, of the Tenth Avenue Baptist Church, for the East Oakland ministers, Mr. A. A. Dennison, of the Oakland Enquirer, for the Writers' Club.

The South Church, Brockton, Mass., of which Rev. J. Stanley Durkee is pastor, has invited Rev. Loyal L. Wirt to become associate pastor and Director of Religious Education. South Church has one of the largest and best equipped Sunday-schools in the country with an enrolled membership of 1400. The call was extended with the understanding that Mr. Wirt have such time as may be needed to fulfill his numerous lecture engagements. Mr. and Mrs. Wirt will leave for their new home about May first. He has 75 Chautauqua engagements this summer with the Redpath Lyceum Bureau, and about sixty other engagements for next winter.

A PLEASANT SUNDAY EVENING IN LOS ANGELES

A pleasant Sunday evening service was held at the Vernon Avenue Congregational Church, March 24th. We had with us Miss Violet Dawson, who gave us a reading from the "Sky Pilot" by Ralph Connor, entitled "Given," and also one from "Story Tell Lib." Both these readings carry valuable lessons of high moral and religious nature. Miss Casa Bell of Los Angeles played with care and fine expression "The Holy City" on the violin. Mr. Thomas Hendry, now in business, but formerly a city pastor, sang Gospel solos—"My Savior first of all" and "Ho! Every One that is thirsty in Spirit."

The pastor introduced the different speakers and singers and took time to point out valuable lessons from that which was given. The service was unique and helpful. Many spoke with pleasure of it and we wish Bro. Hendry and his associates success, as they do good and interest some who do not regularly attend divine service. Our congregation filled the house. The special numbers were given after the regular opening exercises and anthem by the choir. We take pleasure in commending the services of these helpers.

WM. DAVIES.

CHINESE CONGREGATIONAL CHURCH SAN FRANCISCO

At the Chinese Congregational Church in this city, Easter was a glad day. Nineteen persons were baptized, two of them children. Seventeen were added to the Church on confession of faith, thirteen of them young men, three girls just coming into young ladyhood, and one, a matron who from this beginning will be, no doubt, a mother in our Israel. The serivce was held as usual in the evening. The floor of the chapel, the galleries being closed, was filled. This would mean an attendance of about 150, one-third of them women and children. This looks as though the prayer that seemed to bring no answer, the seed-sowing which seemed to bring no harvest, was at length coming to its own. The bondage of Chinese women and the consequent bondage of their children to ancient superstitions, will be broken at length and we will see them flocking to their Redeemer.

To the Japanese Congregational Church, Los Angeles—branch of the First —five young men were received; three of them on confession of faith. Very interesting cases.

The Japanese Congregational Church in this city is receiving new members at each communion session; among whom at the last reception were three Japanese ladies.

W. C. P.

MINISTERS' MEETING.

The annual picnic meeting of the ministers of San Francisco and vicinity at Mill Valley last Monday was a delightful affair. Several ladies in the Mill Valley church gave royal welcome, and tables were spread in the parsonage yard, around which there was fine physical and mental refreshment. A paper read by Professor C. H. Ham was provocative of enough laughter to lead to its characterization as a better digestant than the pepsin chewing gum which some one had thoughtfully provided. Mill Valley was voted a charming spot by all.

The secretary of the meeting was instructed to convey by letter to the Rev. C. E. Oakley, the pastor, a message of love and sympathy in these days of illness. Mr. Oakley has been at his former home at San Mateo under medical treatment for several weeks, and it is said will, under advice from his physician, take a year's rest.

Next Monday at the meeting in San Francisco, the Rev. Griffith Griffiths will give an address.

TESTS OF CHARACTER.

It has sometimes been said that the best way to estimate the character of a person is to find out what jokes he considers amusing; and the saying is not far out of the way, though this might not always be a fair test, because one's ability to laugh depends largely on the mood of the moment. perhaps a better test would be to inquire what he finds pathetic, though that again depends much on the quality of one's imagination. It is hardly fair to conclude that the unimaginative, stolid wearer of aigrets and bird wings is really as cruel as her decorations proclaim her to be; she may be simply stupid, and probably the actual sight of the slaughter and suffering she occasions would make her wince with pity. It is interesting to note how children find pathetic only that which appeals to something corresponding to potential experience. A small boy can read of terrible scenes of Indian warfare and rejoice in his hero's prowess, when the story of a lost kitten, like that of Miss Craik's Mew-Mew, will quickly reduce him to tears, for the thought of her homesickness. He can shoot wolves without mercy, but he would never thing of pretending to shoot a bird.—Christian Register.

REPORT OF PROPORTIONATE BENEVOLENCE COMMITTEE, NORTHERN CALIFORNIA CONG'L CONFERENCE.

Apportionments and Receipts for Bay Association.

	C. H. M. S.		A. B. C. F. M.		C. C. B. S.		A. M. A.		S.S.&P.S.		C. E. S.		M. A.	
	Ap'p.	Rc'd.	Ap'p.	Rc'd.	Ap'p.	Rc'd.	Ap'p.	Rc'd.	Ap'p.	Rc'd.	Ap'p.	Rc'd.	Ap'p.	Rc'd.
Alameda, First	335	238	310	266	115	60	130	84	50	44	25	13	40	22
Berkeley, First	750	525	625	561	225	245	250	283	90	110	55	54	70	157
" North	300	265	337	254	125	106	125	187	50	50	28	19	40	36
" Park	76	60	90	50	30	25	30	22	12	12	6	4	10	6
" Bethany	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Haywards	60	50	30	20	15	8	6	6	12	10	2	3	5	5
Niles	75	75	70	52	30	30	30	15	12	10	5	10	10	17
Oakland, First	4250	1050	4000	6002	1250	1084	1300	987	550	456	250	110	500	345
" Fourth	150	75	140	75	55	25	50	8	25	25	5	...	10	...
" Pilgrim	250	191	275	223	90	55	90	80	40	25	10	5	30	19
" Boulevard	25	5	25	5	8	....	10	....	5	5	2	...	2	...
" Plymouth	175	175	175	213	60	60	70	96	30	37	15	15	25	25
" Grace	25	25	10	7	8	5	5	5	5	5	1	...	2	...
" Fruitvale Ave.	75	63	65	45	25	18	31	24	11	12	10	7	7	7
" Market Street	5	8	5	11	10	10	3	7	2	2	1	1	5	10
" Japanese	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Ward Memorial	1	....	1	1	1	....	1	2	1	...	1	...	1	...
Sunol Glen	25	26	15	8	8	3	2	....	5	...	1	...	1	...
San Lorenzo	20	....	10	10	5	5	5	5	3	5	2	....	2	...
	6599	2833	6185	7805	206	1741	2140	1813	905	810	421	243	762	651

The Home.

Warriors and statesmen have their meed of praise,
And what they do or suffer men record;
But the long sacrifice of women's days
Passes without a thought—without a word;
And many a holy struggle for the sake
Of duties sternly, faithfully fulfilled—
For which the anxious mind must watch and wake,
And the strong feelings of the heart be stilled—
Goes by, unheeded, as the summer wind,
And leaves no memory, and no trace behind!
Yet it may be more lofty courage dwells
In one meek heart, which braves an adverse fate,
Than his, whose ardent soul, indignant swells,
Warmed by the fight, or cheered through high debate;
The soldier dies surrounded; could he live
Alone to suffer, and alone to strive?

"A RESOLVE FOR EVERY MORNING."

It came to me from Bishop Vincent, and it stands upon my desk, where it meets my eyes every morning and many times during the day—a simple white card, printed in clear black type without a line of ornament—but its silent appeal goes with me into the day's work.

A resolve, not for a lifetime, or a year, or a month, but just for a day; for this day; new every morning, like our needs and God's mercies; sanctifying life by making each day as it comes a day of holy service, without wasting regret upon yesterday, or anticipating the difficulties of tomorrow.

This one day does not seem too much to undertake, even for a doubting soul, when the resolve only says, "I will try." Listen to the inspiring little monitor: "I will this day try to live a simple, sincere, and serene life."

To be "simple," to be "sincere," to be "serene"—what gracious attainments that would cover! Yes, we would "try to live" such a life, not some time, but "this day," if we knew just how to begin. "Repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking." Here are the foes of serenity, not so much without, as within—not adverse circumstances, but inward tumult. We really love to dwell upon our sorrows and think over our difficulties, and if we keep our discontents, our anxieties, and our discouragements to ourselves, we feel that nothing more can be required. To learn to repel promptly the thoughts of discouragement, anxiety, and discontent which rise up to meet us in the morning, and would fain go with us through the day—this is the lesson of serenity to be mastered by the grace of God.

But to repel disturbing thoughts is not enough for victory, and here is the next step: "Cultivating cheerfulness, magnanimity, charity, and the habit of holy silence."

Not a serenity which means only a frame of mind, and does not seek to extend itself to others. Here is something to be cultivated; something which must grow; cheerfulness, magnanimity, charity—fruits of the Spirit indeed, but fruits which need tending and culture lest the weeds choke them.

"Cheerfulness" — blessed spirit of sunshine; if only more of us would deflect its light and warmth into our daily living, how many domestic deserts would blossom as the rose!

"Magnanimity"—to think the best of others; to put the kindest interpretation upon their conduct; to be ready with the generous word of appreciation; to do our own part and share a brother's toil; to carry our own burdens and still lend a hand; to fulfill the law of love to the "seventy times seven"—surely this needs cultivation.

And "charity"—that which "beareth all things," and "thinketh no evil," yet is not conscious of itself as pity, or forbearance or anything but love.

"The habit of holy silence!" What discordant notes we might be spared; how much less the wisest of us would have to repent of, and how often we might hear the counsel of the still, small voice if we did but cultivate this gift of gifts.

The resolve widens as it goes on to consider not simply being but doing: "Exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God."

The last condition of serenity is not a thing added as an ornament to give finish to the structure, but the foundation stone upon which the whole is built. A childlike trust walks as the child walks, his hand in the Father's, undisturbed since he leads, who knoweth the way we go. We believe this theoretically; today let us exercise it, and there will be no room for discontent, anxiety, or discouragement. Repelling evil thought, cultivating virtue, exercising simple trust in God, each day may be to us a new beginning, welcomed with new hope and new resolve "just for today."—Emily Huntington Miller.

THE MEANEST THING.

"I think the very meanest thing you can say, sometimes, just nothing at all!" declared Prue Elder, with a decided nod of her auburn head.

The girls gave a shout of laughter. "How can you say anything mean when you say nothing at all?" asked Bessie Snow.

"Well, I'll tell you. I was staying up at Aunt Riah's last summer, you know, getting strong after typhoid fever. All the girls were nice to me because they knew I couldn't play, or even read very much, and needed to be entertained. I never knew before that girls could be so nice. I got to love them all.

"There was one in particular. Her name was Alice Otis. At first I thought Alice rather odd. She is very quiet, and she would have been hard to get acquainted with only she was sorry for me because I had been ill, and took particular pains.

"I just can't tell you all the things that Alice did for me. She had a pony and cart and almost every day she used to take me for a drive. Then she would bring me flowers and read to me, and even play and sing for me, though I found out afterwards she would hardly ever do that for any one—she is so timid.

"Well, there was a crowd of girls that call themselves 'the stickers,' because they always stick together. They are a little bit—just the least little bit—noisy and slangy, but after all, they were good-natured and popular, and I—well, to tell the truth, I felt flattered that they took me into their bunch and seemed to like me.

"One day we were all ou on Aunt Riah's porch with our fancy work,—all 'the stickers,' that is, and myself. Alice Otis's name was mentioned, and they all began at once to talk about her. 'Oh,' they said, 'she is just as prim and horrid as she can be! She won't be anything if she can't be the whole show,' and all that sort of thing. And what do you suppose I said—I, after Alice had been such an angel to me, and after I had learned so well how shy she is, and how hard it is for her to make up with people? I didn't say one word! That's why I said a little while ago that sometimes the meanest thing one can say is nothing at all."

"I believe you are right, Prue," said Bessie, thoughtfully. "I have had some experience like yours, and I don't believe that even foolish or unkind words could make me more ashamed of myself."—King's Builders.

CHARACTER POTS.

I had sometimes caught a glimpse of the small scullery maid at my boarding house; but one day, slipping to the kitchen for a cup of hot water, I had a queer bit of a chat with her. She was scouring cooking pots with a vim and vigor that were bound to bring results, and all the while her face was as shining as her finished work. "Do you like them, Alice?" I asked.

"No; I hate them," she replied emphatically.

"What makes you smile so over them, then?" I asked, curiously.

"Because they're character pots," the child replied at once.

"What?" I inquired, thinking I had misunderstood.

"Character pots, miss. You see, I used to only half clean them. I often cried over them! but Miss Mary told me as how, if I made them real shiny, they'd help to build my character. And ever since then I've tried hard, miss, and oh, it's been so much easier since I've knowed they was character pots!"

I said a word or two of encouragement and went on my way, knowing that I had been rubbing up against a real heroine. Every-day life is brimful of disagreeable duties. Why not turn them every one into "character pots?"—East and West.

THE MUCK-RAKER.

A builder strove from the early dawn,
To the dusk of the dying day,
Erecting by dint of his skill and brawn
A house in his own rough way.
He hewed each beam with consummate care,
Each joint he made snug and true,
And the fruit of his labor was passing fair,
He had done what he'd purposed to do.

But a neighbor hailed him with jibe and jest
From the door of his tumbling shack,
And he told him, "Your structure won't stand the test,
It will fall at the storm's attack.
The rules of science you sore transgress,
You've built without plan or chart;
You've paid no heed to the laws of stress,
You've erred from the very start."

Then the builder answered, "I've done my best.
I've builded it as I could.
At least my ambition is manifest,
Be my handiwork bad or good.
The talent I had I tried to use,
While you but to jeer are prone.
The mistakes I have made will the world excuse,
But your crime it will not condone."

The man who lives but to criticise
The works of his fellow-man
And causes no pile of his own to rise,
But skulks in Advancement's van ,
Has no real place in the world's vast scheme.
If he blocks in his misplaced zeal
The wheel of progress, of power supreme,
He'll be broken upon that wheel.

—Carleton G. Garretson in Leslie's.

In our revolt against the goody-goody and the over-refined we have some of us come to a cult of the brutal. Brutality and life are not the same thing.

Our Young People

You and I

All letters of the alphabet
The righteous way should choose,
But two of them especially
Should mind their P's and Q's.
A deal of trouble in this world,
And much that goes awry,
Could be prevented easily
By these two—U and I.

If U and I are cross, you see,
There's bound to be a fuss;
If U and I untidy are,
Somewhere there'll be a muss;
If U and I are selfish, there
Will some one suffer wrong;
If U and I rob bird's nests, why,
The world will lose a song.

If some one feels dejected, or
'Tis cloudy for awhile,
The sunshine may come back again
If U and I but smile.
If U and I grumble, whine or pout,
Or I should snarl and fret,
A storm would soon be raging that
We would not soon forget.

So U look out and mind your ways;
And I must likewise do,
And keep a cheery corner where
The skies are always blue.
The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most
To keep this old world straight.

—Sabbath School Visitor.

A GRAIN OF SAND.

"Mother! Mother! There's something in my eye! Please take it out, quick!"

Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and the tears were running down her cheeks.

"Why, what is it? asked her mother as she put her arms around the child.

"I don't know; it's an awful thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully but could find nothing except tears.

"I don't see anything in it, dearie."

"But it's there, mother; please get it out. It makes so uncomfortable."

The mother looked again. Then she bathed the hurt eye with warm water and told Flossy to keep it closed for a time; but the poor eye did not get any better. Something was in it—something as big as a marble, Flossy thought.

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said her mother, after trying everything she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly with her face in the light as he kept her eyelid open.

"Ah!" said the doctor, and in an instant he held his instrument toward her, "here it is!"

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy; "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor; "too small to see, unless you know where to look for it."

Some days after, Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors and Flossy was in a bad humor; nothing pleased her.

"Please don't, Flossy," said her mother, over again. "You make me very uncomfortable. If you don't stop worrying you must go away by yourself."

Flossy sat down by the window pouting. In a little while her face brightened and she came to her mother and put a little soft kiss on her cheek.

"I'm like that grain of sand, mother, don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you, truly, and I would not hurt you as that sand did me for anything. The sand could not help itself, but I can, and I will, right away."—Our Boys and Girls.

All are weak and all are strong,
Patience righteth every wrong.
All good things the will must task,
All achievements patience ask.
Chiefly with each other's weakness
Need we patience, love, and meekness;
Who takes ill another's ill
Beareth two loads up the hill.

The choicess garb, the sweetest grace,
Are oft to strangers shown;
The careless mein, the frowning face,
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow
To those who love us best.

"Mary had a little lamb,
'Twas good beyond all question—
And then she went and had some more,
And so got indigestion."

Stewart's mother was making sandwiches of deviled ham. The little fellow came along, and, seeing the can with the picture of the imp on it, regarded it earnestly awhile, and then said, "Mamma, what is that stuff?"

"This? Oh, this is deviled ham!"

He looked seriously at the mixture and in an awed voice inquired, "Why, mother, have they killed him?"

The first lesson of life is to burn our own smoke; that is, not to inflict on outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as exceptional cases.—James Russell Lowell.

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